PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

UNITARIAN WORD & WORK

MARCH 1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 15 MARCH, 1912 No. 6

EDITORIAL

THE best way to get out of a bad habit of criticism and blame is to get as quickly as we can into a good habit of appreciation and praise. Let us expect goodness, and a high purpose, and a pure motive, and a fine achievement; and be quick to discover them in our fellow-workers.

* *

THE best things in the world are not those that come in a hurry. The man who tries to redeem society all at once does not get very far. A nervous haste is not effective in action. Things that last are not built in a day. Healthy progress is not abrupt and revolutionary, but gradual and evolutionary. Unitarians need sometimes to cultivate the patience of faith.

* *

AT the same time let us recognize that the Past must all the time be giving account of itself to the Present. Our customs and institutions must judge themselves or be judged. Whatever in our religious opinions or habits lacks the vitality and elasticity to accommodate itself to new ideas and discoveries must be thrust aside. We shall do well in our churches and in our associated life to walk in the spirit of a new age and forestall the revolutions of time and thought.

AN unbounded license is incompatible with true liberty. For its own preservation the limits of liberty must be fixed by self-imposed laws. Law and liberty are not opposing forces, but the two sides of one fact. The deeper the law, the larger the liberty. It is in vain that we have won freedom from external constraint if we are still the slaves of our own prejudices or waywardness. We need not only movement, but direction; not only liberty, but also discipline and ordered progress.

* *

UNITARIANS are not unlike other folks in their regard for authority; but the authority to which they defer is not that imposed on them from without, but that which they themselves create. Against all outward constraint in religious thought and action the protest of the Unitarian is prompt and decisive, but the Unitarian recognizes and honors the control of the law which is founded on wisdom and experience, and which is the natural expression of a noble purpose.

* *

WHEN we go into the work of a Unitarian church, we must not expect to get any better bread than can be made of wheat. Anything in church organization that is strained or

artificial in the desire to be original is only an instance of the folly of which Edmund Burke spoke when he described a man as "depending more upon invention than experience." Our orthodox critics expect to discover in Unitarianism something fantastic, audacious, even shocking. Let us continue to disappoint them. If we can enter reverently into the heritage of the past, cherish its best spirit, and add the interpretation of modern insight and the force of modern conscience, we shall do more to foster vital religion than we can by injudicious experimenting or sensational innovations.

WE who are liberals and religious reformers will do well to distinguish between progress and mere lawlessness. We must beware lest we mistake what may be a mood of the hour for a divine principle. If we give our allegiance only to the fleeting notions and shifting opinions that come and go we shall have no potency of progress in us. A convulsive, impatient, fitful desire of advance gives no promise of useful achievement. We often need to heed the apostles' injunction that we may "giving all diligence, add to our knowledge temperance." A patient self-control, obedient to law and guided by reason, must characterize effective religious pioneers, no less than a passionate ardor for truth and righteousness.

AN attempt is sometimes made to divide Unitarians into opposing parties. Some of us are called conservative and some of us are called radical. The division is unreal. Our common human nature refuses to be thus bisected. Unitarians differ in taste, judgment, method. They employ and rejoice in a diversity of gifts. But their fundamental principles and their compelling ideals are the same. The dividing lines cannot be drawn because the men who are radical on some questions are often very conservative on others, and the men who in some aspects appear to peculiarly cherish the old ways of doing things are in other fields often the most progressive among us.

THERE is no real conflict between conservatism and progress. It is an artificial line which some ardent minds, impatient of slow advance, try to draw. No institution can be in a healthy condition which is committed to either stand-patism or insurgency alone. It is by the harmony and balance of the two counterpoising impulses that we attain to genuine advance. No mind can move forward unless it moves from some preceding position. It must conserve in order to progress. We must hold to the attainments that have proved helpful in the past if we are to win our way to new achievements. That discipline alone is progressive which loses nothing good that we have inherited, which selects the right materials, takes them up and incorporates them in the substance of the new advance.

HOWEVER loudly a religious or social reformer may renounce his inheritance he is nevertheless a product of the very principles that he rejects. He owes to existing institutions the philosophy of his dissent. He draws from church and state the very ideas and impulses that make him a pioneer. He may spurn the experience of the past, but it remains true that every effort to anticipate the natural evolution of humanity by violent disruption or revo-

lution has been useful only by way of warning. Men of ardent imagination and impatient zeal have often tried to outstrip time. They have broken with existing customs, rejected the uses of religious experience, thrown away the golden cup of tradition and sought new fountains in the wilderness of dissent. They found in that wilderness only the water they carried with them. They discovered only that they were just as we all are, the children of our own time, the heirs of an actual and vital experience, the product of changeless forces that know neither yesterday, today nor tomorrow. No permanent progress was ever based on dissent. There is no standpoint outside of the church from which it can be reformed. There is no place beyond the limits of civilized society from which society can be redeemed. The true reformers are those who cooperate with established laws, who endeavor to lead a better future out of an honorable but imperfect past, who join together the experience of the patient generations and the joy of new adventure.

* *

LET us despise or discard nothing that we have hitherto valued, simplicity of faith and form, sincerity of speech, clear thinking and disinterested doing, but let us value these things chiefly as preparations for the reception and transmission of spiritual truth. Let us hold to the methods we have made our own, not eager for immediate victories or for petty sectarian triumphs, not disturbed because a more conspicuous work is not given us to do, not troubled because, after all the years of our sowing and weeding, others are reaping our harvest. We deserve to lose it if we have expected to keep it for our selfish enjoyment or for the nurture of our little fellowship alone. It may not be ours to plant the church of the future or to prove our right to sit in the high places, but at least we can be faithful in the present, and glad that to us is given the privilege of honoring and sowing the seeds of the Tree of Life whose leaves shall be for the healing of the nations.

* *

CAN we not set the past, present, and future, in just and stimulating connections? What at bottom is to us the most interesting things about any new adventure? Is it not that in new surroundings and confronted by unfamiliar conditions we preserve the old identity? The joy of all growing life is in carrying the best of old convictions and ideals into a new freedom and expansion. The new conditions first reveal just what we are and then change what we are into something larger.

That principle of progress indicates the natural and healthy way by which our religious life will be relieved of its incoherence. It will become one growing, developing whole. There will be both stability and movement. We shall find in the fruits of the past the seeds of the new harvest. We shall be the children of hope and also the children of memory. The wise man belongs neither in the citadel of the conservative nor in the moving tents of the radical. He joins together what foolishly contending parties would rend asunder. He uses acquired momentum in developing a nobler future. He is not a partisan of the new or the old, but he uses the old to protect the new, and he uses the new to augment or purify the old.

THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

Question:

If all is natural, including Jesus and his life, his love and his influence, why talk of natural religion and revealed religion?

Basking Ridge, N. J. W. N.

Answer:

There is but one religion. It is interpreted in many ways. Some think of it as entering human life only on special occasions and by supernatural agencies. They think of it as being "revealed" under certain exceptional circumstances, just as people have thought of electricity as being providentially "sent" in the form of lightning to accomplish some special purpose.

Unitarians generally think of religion as a vital force in human life which, being wisely applied, will accomplish all good results; just as electricity, being properly conducted, ministers to human needs. They think of Jesus as one through whom this vital force which we call religion found unimpeded expression.

Question:

The Unitarian faith contains the springs of conscious truth in rich profusion. Why don't we grow faster?

Jersey Shore, Pa. F. E. P.

Answer:

The majority of people have been trained to believe only that which is authorized by some book, institution or other oracle. They have distrusted the truth unless it is thus presented. Unitarians believe in truth and accept it on its own authority. In doing so they have found that much that has been "authorized" is false, and are obliged to overcome great opposition from those who do not believe in religious progress. In spite of this fact, however, it should be remembered that there is far more Unitarianism throughout the world than has ever been organized.

Question:

Why should we pray? Is it not doubting God's wisdom and love?

Answer:

Does a child doubt the parent's wisdom and love when the child's love finds vocal expression? The Unitarian view of prayer is not so much a means of securing particular benefits as it is an expression of the God-sense. God's prayer to man is quite as apparent as man's prayer to God. True prayer is the intercommunion of conscious beings. See Tracts 43, 46, 82, 98, 104, 106.

Question:

What do Unitarians really mean by "The Fatherhood of God?"

B. M. E.

Answer:

They mean, in a general way, that God is the source of all life. That it is He who is sufficient to account for human life and mighty enough to sustain it. See Tracts 107, 180, 181, 202, 216.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President*
Rev. Lewis G. Wilson, *Secretary*
George Hutchinson, *Treasurer*
C. L. Stebbins, *Publication Agent*

F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. A. L. Hudson has accepted a call to the First Parish in Quincy, Mass., beginning his work March 1. He has just returned from four months of work in the South as a Billings lecturer. Rev. H. A. Pease, recently of the Baptist fellowship, has accepted a call to the Unitarian church in Wheeling, W. Va. Rev. J. H. Crooker has resigned at Roslindale, Mass., and will take charge for the next two months of the society at Redlands, Cal. Rev. A. C. Nickerson has resigned at Plainfield, N. J., and Rev. W. D. Smith at Peabody, Mass. Rev. R. P. Doremus has accepted a call to Scituate and Marshfield, Mass. Rev. A. C. Dieffenbach was installed as minister of Unity Church, Hartford, Conn., on Jan. 31. Rev. J. T. Sunderland has taken charge for two months of the church at Ottawa, Can. Rev. H. A. Weston has accepted a call to Houlton, Me. Rev. W. R. Clarke has resigned at Montpelier, Vt.

Long Pastorates

The longest settled minister of our fellowship still in sole charge of a parish is Rev. H. C. DeLong of Medford, who is in his forty-third year of service. There are five settled ministers of even longer service in one church, but they have associates who are responsible for the active administration. These are Rev. S. R. Calthrop, who has been at Syracuse for 44 years; Mr. M. J. Miller, who has served for an equal period at Genesco, Ill.; Rev. W. L. Chaffin, who began at North Easton in 1868; Rev. J. E. Wright, who was settled at Montpelier, Vt., in 1869, and Rev. T. L. Eliot, who has been at Portland, Ore., for 45 years. Rev. S. B. Stewart was settled at Lynn in 1865, and is still pastor emeritus, but he no longer resides in Lynn.

Finances

The record of the past month shows very few marked changes in the contributions for the churches for the work of their association. Sixteen societies have sent in their contributions. Of these two are new givers, four give the same as they gave last year, four give a trifle less than last year, and six give more than they gave last year. It is encouraging to note the gain at Hudson, Westford, Stow, Mass., and Ithaca, N. Y., and in the old parish at Sudbury, Mass. A gain at Spokane, Wash., is particularly gratifying, as it follows so soon after the settlement of a new minister, Rev. John H. Dietrich, whose preaching has already filled the church with a new and enthusiastic congregation. There are but two months remaining in the financial year of the association and in these two months three-quarters of the income needed to sustain the work of the association must be secured. It is to be hoped that ministers and parish committees are alert to their responsibility in this important matter.

Hunt Fund

The committee in charge of the investment of the Martha R. Hunt Fund in church properties has completed the purchases of lots for church buildings at Calgary, Alberta, at Victoria, B. C.; at Eugene, Ore.; at Flushing, N.Y.; at Montague, and at Randolph, Mass. The committee has further recommended the purchase of lots at Summit, N. J., and at Sacramento, Cal. At Calgary the society has already completed on the new lot a modest chapel or parish hall. At Eugene the committee has approved the plans of a convenient chapel to be built at once. At Montague the new parsonage and parish house is well advanced to completion. At Flushing the society expects to build during the coming summer.

The committee is in negotiation for the purchase of a lot at Holyoke, Mass., for a new church and it has under consideration the purchase of lots at Virginia, Minn., at Vancouver, B. C., and at several other places. In addition to those already mentioned, it is probable that new churches will be built during the coming summer at Summit, Holyoke and Sacramento.

Journeys

The month of March will find the officers of the association widely scattered over the country and engaged in the work of promoting our cause in many different states. Rev. W. I. Lawrance, under commission from the directors of the association as Billings lecturer, left Boston on Feb. 7 for a prolonged journey on the Pacific coast, where he will visit all our churches from San Diego in the south to Vancouver on the north, returning to Boston about the first of April. On Feb. 27 the secretary of the association left Boston for a journey which will take him through Montana, Idaho, Utah, Texas, Louisiana and Tennessee. He will return to Boston early in April.

Rev. Henry W. Foote, the secretary of the Department of Education, left Boston on Feb. 2 to fill engagements at the following places: Feb. 2, Schenectady; 4, Iowa City; 5, Davenport, Ia.; 6 to 8, The Interdenominational Conference of Church Workers at State Universities at Iowa City, and the ordination of Mr. H. H. Schumacher; 9 to 12, Urbana, Ill.; 14 to 16th, Chicago; 17 and 18, Madison, Wis.; 20 and 21, Minneapolis, Minn.; 23, Ames, Ia.; 24 and 25, Lincoln, Neb.; 26 to March 3, the churches in Colorado; March 4 and 5, Wichita, Kan.; 6, Manhattan, Kan.; 7 and 8, Topeka, Kan.; 9 and 10, Lawrence, Kan.; 12 to 14, Religious Education Convention at St. Louis; March 17, Columbus, O.

On the first of March the president of the association will leave Boston to visit most of our churches along the Atlantic seaboard from New York to Florida. In North Carolina he will have opportunity to confer with the administrators of the Carolina Industrial School.

Field Work

The field secretary in the Canadian Northwest, Rev. F. W. Pratt, is now in British Columbia consulting with the churches at Vancouver and Victoria. The secretary of the Western Conference has just returned from a visit to Oklahoma. Rev. Henry C. Parker of Woburn, Mass., is fulfilling a commission from the directors of the association to give two months of service to our cause in San Antonio, Tex. Rev. A. L. Hudson has just returned from his four months' service as a Billings lecturer

in the South. He preached for three Sundays in January at Miami, Fla., for three Sundays in February at Daytona, Fla., and finished his work at Charleston, S. C., on Sunday, Feb. 25. Rev. Eleanor E. Gordon, also under commission from the association, has been holding services at Sanford and Orlando, Fla. This Florida work is now being carried forward by a visit from Rev. Thomas Van Ness, who left Boston on the 20th of February and who will preach on Feb. 25 at Orlando, March 3 at Miami and March 10 at Mt. Pleasant, Fla., returning to Jacksonville to meet the president of the association and the other workers in the Florida field for an informal conference on March 12. A new Lay Center has been organized at La Plata, Mo. Preaching stations which may result in organized societies have been opened at San Dimas, Cal., and Lynden, Wash.

The Sunday appointments for the president of the association during March are: March 3, Brooklyn, N. Y.; 10, Jacksonville, Fla.; 17, Daytona, Fla.; 24, Philadelphia, Pa.; 31, Winchendon, Mass.

The secretary's March Sundays will be given to Helena and Great Falls, Mont., March 3; Boise, Ida. 10; San Antonio and Austin, Tex., 17 and 24; Memphis, Tenn., 31.

Foreign Relations

Rev. Charles W. Wendte, the secretary of the association's Department of Foreign Relations, has spent the winter in Europe. His earlier travels have been already described in WORD AND WORK. He spent December in Italy in close communication with Rev. G. Conte and the work of the Association of Free Believers. He then proceeded to Egypt for a brief period of rest and recreation. On Feb. 8 he reached Palestine, where he held a conference at Haifa with the Friends of the Temple, and at Beyrout with certain correspondents who have been writing for Unitarian literature. This month Dr. Wendte will proceed to Constantinople, then to Sophia, where he will confer with the officers of the newly formed Bulgarian Unitarian Association, and then on to Budapest, where he will meet our Hungarian friends.

Proceeding to Paris Dr. Wendte will confer with the committee which has in charge the next meeting of our International Conference, of which Dr. Wendte is the secretary. He has already forwarded to the committee a complete program, arranged to cover the dates July 7 to 12, 1913. This program will be before the committee for comment and decision. On or about April 16 Dr. Wendte will be in London giving to our friends of the British and Foreign Unitarian Association an account of his travels, his observations, and the arrangements for the Paris meeting. He expects to sail for Boston so as to arrive before the first of May. His journey has been not only a refreshment to him but a source of much inspiration to all who are looking toward a liberal religion. He has widened our horizons; he has made new friends for our cause; he has reported upon many opportunities and obligations which should enlist the enthusiastic sympathy and support of British and American Unitarians.

Department of Social and Public Service

The movement for the organization of social service committees in the churches is extending, several having been reported in the last month. The work of these commit-

tees will vary somewhat in different churches, but there are certain duties which all may well undertake. One is the investigation of appeals for financial assistance which come from charitable institutions, colored and Indian schools and the like. Some of these appeals deserve a response, while others do not; the committee should decide upon them. It may form the link between the local philanthropies and the church, to the mutual advantage of both. It will also be the means of communication between our national committees on subjects of social interest and the people of the parish. A particularly useful service is the listing of the social service activities of the congregation to the end that all may be induced to bear their share of the work for the common good. Above all the committee should be on the watch for opportunities for service wherever they may offer. These are of endless variety, protests against wrongs, the promotion of good causes at home and abroad, pushing useful measures before the legislature, etc. Some will call for collective action and others for personal effort, but always there is something for every one to do to give practical expression to the faith which is in him.

The Social Service Bulletin on "The Church at Work," issued March 1, discusses at some length the reason why a church should have such a committee, how it should be chosen, and what are its functions. It is hoped that it will answer some of the many questions which have been asked respecting this new development of parish life.

At its January meeting the Council of the Department of Social and Public Service of the American Unitarian Association specially endorsed a bill now before the Massachusetts Legislature "to enable cities to make regulations for the protection of the health and morals of their inhabitants." As printed the bill is as follows:

> "Section one of chapter one hundred and four of the Revised Laws is hereby amended by inserting after the word 'life' the words:—health and morals,—and by inserting after the word 'alteration' the words:—height, area, location,—so that the section as amended shall read as follows:—Section 1. Every city, except Boston, and every town which accepts the provisions of this section or has accepted the corresponding provisions of earlier laws may, for the prevention of fire and the preservation of life, health and morals, by ordinances or by-laws not inconsistent with law and applicable throughout the whole or any defined part of its territory, regulate the inspection, materials, construction, alteration, height, area, location and use of buildings and other structures within its limits, except such as are owned or occupied by the United States or by the commonwealth and except bridges, quays and wharves, and may prescribe penalties not exceeding one hundred dollars for each violation of such ordinances or by-laws."

This is one of the most important measures before the General Court. Cities and towns have long had the right to make regulations to safeguard life from fire, but they have not the same right at present to safeguard health and morals. If cities wish to act in these matters they must get permission from the Legislature, and towns must submit their proposed by-

laws to the Attorney General of the State. This bill cuts the red tape and allows communities to act as they think wise for the preservation of the public health and common morality.

Here is an opportunity for immediate service. If any of the Massachusetts readers of WORD AND WORK feel that it is desirable that this bill should become law write at once to your senator and representative and ask them to give it their support.

News Items

Brooklyn, N. Y.—A "family dinner" was given by the Ways and Means Committee of the Fourth Unitarian Church of Brooklyn in the social room of the church Jan. 19. On the fifth of January a reception was given to Mr. and Mrs. Leon A. Harvey in honor of the fifth anniversary of Mr. Harvey's pastorate. It was an enthusiastic and significant affair, congratulations, substantial gifts of appreciation and a general jubilee of church interest. An original poem filled with vital spiritual power was read by the pastor. Mr. Harvey on the following Sunday preached an anniversary sermon, reviewing the work of the past five years.

* *

Denver, Col.—At Unity Church during January and February interesting lectures by specialists upon the following subjects have been given: "Choosing a Physician," "Modern Diagnosis," "Mind and Body," "The Conquest of the Tropics," "Internal Secretions," "Bacteriology and Its Relation to Everyday Life."

* *

Youngstown, O.—A reception service was held in January at which the pastor received sixteen persons into membership. The Alliance has doubled its membership and the Sunday-school has increased 50 per cent. in attendance. During the month of February a brilliant course of lectures, suggested by the Unitarian Commission on Social Service, has been arranged.

* *

Meadville, Pa.—The addition to the parish house has been entirely paid for. A slate roof has been put on the parish house and electric lights placed in both parish house and the church.

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Sioux City, Ia.—A Nature Club has been organized. The object is the study of stars, birds, trees, flowers, fishes, quadrupeds and the whole realm of nature as the expression of an all-embracing Providence.

* *

Calgary, Alberta—On the evening of January 31 the Calgary church held its annual meeting and supper. Seventy people sat down. Fourteen new members joined at this meeting.

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Louisville, Ky.—The trustees have voted to install a new organ, not to exceed $8000 in cost, during the coming summer.

* *

Sacramento, Cal.—At the annual meeting held Jan. 8 there were 65 present. A new church lot has been purchased. Building will probably begin during the year. Church is self-supporting. Women's Alliance numbers 20 active members, Sunday-school 25.

* *

Woodland, Cal.—At the annual meeting 100 were present. All reports indicate growing conditions.

Twenty-two new names added to the membership. "The one church on the Pacific coast where no offering plate is passed." Young people to present soon "The Servant in the House" and the "Cantata of Ruth."

* *

Alameda, Cal.—The trustees in this church are paying special attention to the financial situation, and "for the first time in its recent history the regular monthly subscriptions are sufficient to defray the running expense of the church." A series of sermons is being delivered by the minister, Miss Buck, presenting a critical study of the life of Jesus.

* *

Montpelier, Vt. — The Laymen's League of the Church of the Messiah recently listened to an address by the Hon. George A. DeBoer, one of the candidates for governor and president of the National Life Insurance Company, "Business Which is the World's Work Demands Quality." The Lend-a-Hand Dramatic Club Branch of the Junior Alliance recently gave an enjoyable "Charade Party." Considerably more than the amount apportioned has been raised for the American Unitarian Association by the Church of the Messiah.

* *

Florence, Mass.—On Jan. 21 a Social Service Committee of seven was elected, three at large, and one each by the Sunday-school, the Y. P. R. U., the Alliance and the Ladies' Independent Union.

* *

Natick, Mass.—Unity Church not only sent to Washington resolutions in favor of the arbitration treaties with Great Britain and France, but also persuaded the other Protestant churches of the town to do likewise, and ended the campaign with a big union mass meeting addressed by Rev. Edward Cummings.

* *

Indianapolis, Ind.—At the recent annual meeting there were 129 present. New trustees were elected, of which H. C. Huffstetter is president, and Armin A. Bohn, Alfred T. Byram and Ernest Wildes the other members. Good Works Committee reported $947.50 raised for philanthropic purposes.

* *

Newport, R. I.—On Tuesday evening, Feb. 13, Mrs. Maud Howe Elliott, now a member of our congregation, lectured before the Unity Club on Marion Crawford.

* *

On the 29th of January the Ministerial Union held a meeting in Boston, at which pertinent questions about the work of the Association were asked of the president. These questions and the president's replies have been printed in the last four issues of the *Christian Register* and will now be printed as a pamphlet. It will clear up a good many perplexities which seem to have been troubling some of the ministers.

A cheering type of the spirit of unity prevailing in these days, is exhibited in a Union Card, issued by the churches of Milton, inviting the public to the choice of eight different places of Sunday service. The First Church (Unitarian), the First and the White Congregational, the First and the Mattapan Baptist, the St. Michael's and Church of Our Saviour, Episcopal, and the Hillside Chapel are each shown on an equal footing, and the card modestly but faithfully assures the public of "A welcome to any of the services of these churches, and carries a cordial invitation to become a regular attendant and fellow-worker in some one of them."

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
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Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, Miss Grace F. Haskins, *Clerks* Office hours, 9 A.M. to 5 P.M.

We do not like to hear it said that Unitarians are not leaders in solving the great moral problems which press upon the world to-day and that the churches are unprogressive and behind other denominations in modern reforms. We like to feel that our religion is a trustworthy guide to every path in life, and that our churches stand for all that is best and highest in the community. To help them to do this is the aim of the Alliance and to do it by advancing and supporting the ideas of the Liberal Christian faith. To do this, our special work well, we must concentrate our efforts, prevent dissipation of energy and the scattering of forces and to quote Dr. Eliot, "claim our right to the more difficult and dangerous posts in the vanguard of the Christian army—to the picket line and to the perils of the pioneers." Working shoulder to shoulder in the Alliance helps us to join in effective work with others in all lines of service, remembering a significant sentence of Robert Grant, who wrote, "The beneficent purposes of social service must not be made a substitute for religion."

Most of the larger Alliance branches have their programs full for this season, but for next autumn, or for any emergency a plea is entered for one meeting to be given to the Manual. It is safe to say that it will not be found a dull subject. Every officer in each branch receives the Manual free, and is supposed to familiarize herself with its contents, to make it her constant reference book in Alliance matters; but in too many cases the other members have no idea what the Manual looks like, inside or out, what its purpose is or its possible usefulness, or whether it is more than a mere directory of names and addresses, as even some officers consider it. Twenty-one hundred copies of the Manual were sent out this year, at an expense, kept down to the lowest figure, of over six hundred dollars. The immense labor of bringing all this information together and putting it into concrete form is not generally appreciated. This great expense of time and money would not be incurred if the National Executive Board did not consider the work of vital importance and having incurred it, the branches should profit to the fullest possible extent. If presented to them, members as well as officers will usually be interested to know of the different committees of the Executive Board and who compose them, and what sections are apportioned to the different directors; what the Life Membership and the In Memoriam List means, and what names are on them; what the Study Class Leaflets are; the summary of moneys raised by the branches; the names of available Lending Papers; what societies have Junior Alliances; and most important and interesting of all, the report from the Corresponding Secretary, whose outlook over the whole country is always presented in a form of far deeper benefit to the branches than

many an address by an invited speaker. Presidents of branches are therefore urged to try the experiment of giving up one meeting each year to the Manual.

The meeting of the Executive Board on Feb. 9th included members from Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and New York, twenty-eight in all.

New branches were reported in Taunton Hill, N. H., Secretary Mrs. Lydia M. Graves, East Andover, and at Sacramento, Cal., Secretary Mrs. N. H. Haight.

The Corresponding Secretary spoke of being welcomed at Brighton and Winchendon, Mass., and the good work done in each branch.

Mrs. Peterson gave a somewhat detailed account of the recent visit to Maine, where she met nearly every branch in the state according to a well-planned itinerary. She was cordially welcomed everywhere, and the branches generously contributed to the travelling expenses.

The resignation of Miss Bayley as chairman of the Cheerful Letter Exchange Committee, on account of ill-health, was accepted with sincere regret. This committee has been active as usual. Branches have been visited, the library sent to Snow Hill has been added to, and a new Leaflet distributed. It is most desirable that every Alliance branch should have a committee doing this work.

Reports from New England received attention first:—

The ten branches under Miss Brown in Maine reported active work and good meetings, many having been visited by Mrs. Peterson. At Augusta a Junior Alliance has been formed. Brunswick, with nine members and a closed church, is studying the "Forty Questions" and doing some Cheerful Letter work. The Farmington branch continues meetings with increasing interest, largely due to the stimulus of having a settled pastor. Kennebunk devoted one meeting to the Sunday School and invited the Sanford branch to meet Mrs. Peterson. The Sanford branch is also large and active, and doing both P. O. Mission and Cheerful Letter work. Portland is one of the largest and most enterprising branches, and is especially prominent in interesting the young people of the parish. Saco is flourishing, with meetings partly devotional, partly literary. At Standish there is no church, but the branch meets monthly, with a printed programme, well carried out. Waterville is keeping up to its usual standard and has sent an initial contribution of $5 to the Southern Circuit fund. The new branch at Yarmouth reports: "We are a band of live Unitarian women and we are trying as best we may to help those within our reach to be better and happier."

The Director for eastern Maine said, "I take pleasure in presenting my report for the eight loyal branches in this directorate."

Cape Rozier is planning for "a real business meeting on the first day allowable because of weather," and for a fair next summer. Castine reports: "There has never been so much interest shown in the work as this year." This branch invites the men to join, paying the same dues, 50 cents, and one meeting is always planned where the men are invited. In this village of 700, with three churches, the Unitarian Church is twice as large in numbers as the other two together. "We have a splendid minister and minister's wife, and we all work well together." The Eastport Alliance makes the business

meetings more attractive with a social hour. The study class meetings have been interesting and well attended. The Cheerful Letter secretary has 17 correspondents, and has sent 92 packages of reading matter. Three members had the privilege of attending the National Conference last fall.

Bangor was so drawn to consider Civic Betterment by the opportunities made possible by the Big Fire last spring, which destroyed seven churches, that the Alliance chose "For Our Common Good" as the general subject of the meetings this year, to which the public is invited and comes gladly, enjoying the programme and the social hour following.

At Belfast the secretary writes: "I feel inspired to send a report from having so recently enjoyed hearing Mrs. Peterson speak on "Our Southern Field." Her talk aroused much interest and gave to some a fresh and to others a new knowledge of what has been done and of what may be done if the needed assistance is given. We had a large and enthusiastic meeting the day she was with us."

Houlton writes: "It is our custom to hold a public supper each month, usually well patronized. Our meetings have been well attended this winter in spite of cold weather, and now that we again have a minister, we hope to give you a better report next time. Presque Isle reports that Mrs. Peterson was much enjoyed. The Alliance holds weekly meetings and is trying to "hold the society together." (It is a great pity that a good minister cannot be found for this enterprising section—young people engaged in business, the Normal School, and a splendid group of loyal Unitarians make a strong centre of influence.—A. G. S.)

Fort Fairfield writes: "Our main object has been to earn money to help pay the debt we still owe on the church, to the Building Fund. We keep on hand a supply of literature for distribution and find use for many sermons. The church is closed winters, as we have no minister."

The branch at Andover, N. H., reports a year of unusual enterprise. By a successful sale a goodly amount has been added to a permanent maintenance fund for the church, and generous assistance has been given to other branches far and near.

The branch at Potter Place has held regular meetings either at the homes of the members or in the church parlor, and successful programmes have been carried out. "We would like to be able to respond to appeals, as we have been helped so much ourselves, and that is the spirit that keeps us alive." The branch at Bath is holding its own, though under a discouraging outlook. The few faithful workers find it hard to keep up much enthusiasm with such a short active season as the summer gives; and no work is possible in the winter. The branch at Charlestown is doing good work in many lines; but finding "the most interesting work in their Post Office Mission which now has eighteen correspondents." Franklin can report an encouraging year. The regular meetings have been well attended, the social gatherings successful. Rev. Mr. Lawrance aroused much interest for the Sunday school, and fine addresses made the parish supper a great success. The Alliance at Littleton continues steadily on with meetings through the year, working in aid of the church. There seems to be a gain in denominational life and aims. A most hopeful word comes from Wilton, where the Alliance has for some time been the main spoke of the wheel. New life has come into the church with

the coming of a pastor, and there seems to be a promising outlook for the future. The secretary writes that conditions at Wilton have not been more prosperous for a long time.

The Cornish branch has but little to report this year. The church has been closed since August, but the last Sunday in January services were held by Rev. J. L. Robinson, who first brought to them the Unitarian thought, and it was a real inspiration to hear him. They still have faith that the future may find them stronger and able to do much more for our noble cause. Enthusiasm is the good word from Francestown, and it comes often to the Director. The secretary writes that the outlook was never so bright and hopeful as now. They have now fifty members, really a large number for a small country place. Much must still be done for the church and parsonage, but some local charitable work is done and the secretary still continues her Cheerful Letter work. The branch at Manchester reports the usual sales, suppers and entertainments. The *Christian Register* is placed in the Public Library and a Post Office Mission committee has been established for the first time. One way in which quite a sum of money was realized was by sending to each member of the society an envelope, with their full name on it and the following verse:

"For every letter in your name,
A penny take and case the same
Within this little pocket,
And if you would be very nice,
Go through the operation twice,
Then quickly shut and lock it."

The Nashua branch has a very interesting printed programme. One meeting especially enjoyed was the reading of the legend, "The Signs in the Christmas Fire," and another a paper on "Church Music," by Mrs. H. C. Parker, of Woburn. The Concord branch also has a fine programme. Mrs. Eleazer Cate of Belmont, Mass., gave a delightful paper on "The Life, Works and Personality of Eugene Field," and the minister has given a most interesting description of a canoe trip in England which he enjoyed last summer. The branch has been able to respond to all national appeals, beside sending money to other Unitarian objects. The Post Office Mission subscribes for four copies of the *Christian Register,* one of the *Unitarian Advance,* and five of the *Unitarian Calendar.* Cheerful Letter work continues to be carried on by the Senior King's Daughters, all of whom are members of the Alliance. The Lebanon branch reports good attendance at the monthly meetings. A new hall, with dining room and kitchen in the basement, is nearing completion, and when finished will give much better accommodations for social entertainments.

Keene, N. H., reports that the May Festival and annual fair usually nets from $500 to $800. Christmas, a Christmas Greens' sale was held, with great success. They also furnish the Unitarian Men's Club suppers. One meeting is held at the Invalids' Home; also each year a neighborhood meeting, which includes members from nine other Alliances. These meetings have been particularly helpful, enjoyable and profitable. The Portsmouth branch was much gratified by the large meeting of the New England Associate Alliance in October. The year's programme so far has included a talk given by Rev. Arthur May Knapp, and another by Mr. Haywood of Newburyport on "Through Books to God." An address on "Celia Thaxter," by Rev. Dr. De Normandie, is expected. Laconia reports a flourishing condition,

with an average attendance of twenty-five. The recent sale netted over $200. Have since paid out $75 for church expenses and are hoping to paint the church building. The Dover branch is small, but good interest is maintained. The special object is to help defray the expenses of the church. Meetings are held once in two weeks. Are answering some of the "Forty Questions." The church has been without a minister for six months, but Rev. Wm. Lindsey, lately of England, has just accepted a call. The Exeter branch was formed in 1899 by Miss Mary Downing of Concord, this being one of the first in New Hampshire. It has always been active in all church work and helps in running expenses, repairs, etc. The meetings are held once a month, with a printed programme. The branch each year places the *Christian Register* in the Public Library, helps on the appeals, and sends articles to fairs. Some Cheerful Letter work is done. The Rochester branch has been greatly cheered and encouraged by substantial help from other branches, brought about from a short talk at Portsmouth. Also fresh courage has come with the new minister, Rev. Mr. Lindsey, whom they share with Dover. They are earnestly working to support the church. Each year one especially good meeting is held at the Gaffney Home for Old Folks. Walpole holds regular meetings each month, at which they have some programme of study. Financially the year has been one of success, nearly five hundred dollars being cleared at the summer fair and entertainment. They have responded in a small way to all appeals endorsed by WORD AND WORK, and have sent articles to fairs in response to every request. The branch pays the minister's salary for three months and has this year helped largely toward the painting of the parish house. Have also given an organ to the Sunday school. In September they celebrated the 150th anniversary of their church life. The Alliance is endeavoring to emphasize the religious side of the work and to have an active religious news committee. Their numbers do not increase, but the branch is still able to carry on its work.

The Brattleboro (Vermont) branch has held interesting and profitable meetings this winter. A Study Class is conducted, in which the women of five other churches participate. The Windsor branch is somewhat discouraged, as the church has been closed since July. The members are still active, however, and hold regular meetings. Has given generously for church needs. Burlington branch reports an active and prosperous year. At Thanksgiving this branch gave a dinner to 150 children. The Christmas Sale netted nearly $500. Are now sewing for the Camp Hill School. The Montpelier branch meets regularly, with Religious Intelligence as an important feature. The Junior Alliance organized last March has been very helpful in the work of the church. Several appeals have been answered and a barrel of clothing sent to Tuskegee.

Brooklyn, Connecticut, reports discouragement. Holds meetings irregularly and has few members. The minister resigned last fall and the church is closed. Derby raises funds almost exclusively for the support of the church. Holds weekly meetings, with an average attendance of five of the twelve members. It is felt that the Derby church has been instrumental in bringing about a more liberal faith and spirit in the community, and "are determined to struggle on, if struggle it must be."

Hartford has a membership of twenty-seven. Meetings are held every other Friday. Subscribes for the *Hibbert Journal* for the Public Library. Has an attractive programme.

New London has thirty-four members and has held ten evening and ten afternoon meetings. Five different sales have netted good returns. We have given a small sum to each of the national appeals, and $150 toward the church expenses.

The Director for Rhode Island reports that the four branches are increasing in usefulness and good works. The branch of the First Congregational Church of Providence, with a membership of 165, accomplished fine work in many lines, especially in the Post Office Mission. Has this year formed a Sunday School Committee and sent $25 to the Unitarian Sunday School Society. Lectures this winter have been on the subject of "Unity." Westminster branch of Providence has an outside speaker at each meeting. On New Year's Day it assisted the church in a reception to the new minister and his wife, Rev. and Mrs. George E. Hathaway. The branch of the Channing Memorial Church of Newport has had a course of lectures this winter on "Religions Before Christ," by the minister. Has sent out a barrel to the Carolina Industrial School. The Olney Street branch of Providence (with no church and only six members) still keeps on bravely and holds regular meetings. It sends to fairs and has assisted the District Nursing Association and Tuberculosis League with clothing.

Reports from the Pacific coast were as follows. From California:—

Eureka reports church and branch "progressing along all lines." The minister has organized a strong Boy Scout Club. The branch hope soon to have their social hall done and paid for, toward which the Boys and Sunday school will contribute. The branch has given to the School for the Ministry, the National Alliance and to give appeals for fairs. Fresno reports ten new members and change of name from Ladies' Alliance to Woman's Alliance of Fresno Unitarian Church. A sale, bazaar and a number of socials have been held. Santa Rosa reports the Alliance struggling along without a president. Members meet every Thursday. They have had several socials, also a bazaar. Some very good lectures and entertainments are planned for, and they hope to send a very successful report next time.

Palo Alto reports meetings on the last Tuesday in each month held at the home of the minister and well attended. An informal reception was given in September, to which the students were especially invited, and a number seemed to enjoy themselves. The branch contributes to the Union meeting of the churches and sent gifts to four sister branches. At Woodland the Helping Hand branch holds meetings every two weeks. Have answered three appeals and sent $5 to School for Ministry. The *Pacific Unitarian* reports the Woodland church in a flourishing condition.

The Oakland branch seems to be most busy and flourishing, with many activities. In this branch there is much social life, suppers, banquets and meetings, with refreshments, at homes, besides two Cafateria Luncheons, which were very successful. Gives $25 a month toward church music, also $46.75 for the Church Manual and twenty new hymn books to the Japanese Unitarian Mission just established

in Oakland, and much charitable work done.

A Living Calendar was organized to insure money for the music. One member is conducting a very useful class in the Sunday school on the Bible as literature. There is a very busy Post Office Mission. Santa Cruz branch has monthly meetings, members preparing a lunch, which is followed by social meeting and some work. Cafateria luncheons seem to prove the best means of raising money. They have had some good lectures. Alameda sends a fine, cheerful report, "strong and hopeful in the fellowship of their beloved minister, Rev. Florence Buck," besides the usual ways of raising money, and promoting sociability by sales of various kinds, bazaars and helping the young people in giving a very pretty operetta, some special care of the church, and looking after various charities, the branch seems to have carried out a programme on the ideal lines of Alliance Work. Society for Christian Work, San Francisco, the banner branch in numbers, keeps up its constant activities in many ways, two meetings a month, with a programme every second Monday. The branch contributes to Unitarian headquarters, *Pacific Unitarian,* School for the Ministry, Associated Charities, and rents a pew in the church. Post Office Mission doing good work. Book Committee sends books, etc., to hospitals and other institutions. Twenty regular beneficiaries receive monthly sums of money, varying from $3.50 to $30. The branch, with aid of the Channing Auxiliary, has recently purchased a fine piano. The annual bazaar brought to the treasury $1,010. The branch at Berkeley has charge of monthly evening socials, also one given recently in honor of the new pastor and wife—a very happy occasion. Another is planned for faculty and students of the School for the Ministry. One feature of a recent sale was the "Alliance Table," representing one hundred sister branches, and bringing in $64.30. Santa Barbara mentions a meeting held in the beautiful grounds of Oak Park as guests of the President at Oak Park Tea House. Meetings generally held in Unity Hall, with a monthly programme of current events on religious and sociological subjects, occasionally varied by a paper or talk. Sewing meetings and social gatherings are reported. Gifts to other branches have been made and money has been given to the Pacific School for the Ministry, for church expenses and improvements. The branch at Redlands holds meetings twice each month. At the social meetings each member attending gives a small sum, which collection is given to charitable institutions. Until January the branch paid the expense of church music, and since then all money except Alliance dues has been given to the church,which was closed in December. The branch "pursues its regular work and will continue to do so regardless of the future action of the church. The zeal of the faithful few is unabated." The branch at Los Angeles has an increase of eight in membership. Its aim is "not only to accomplish good work for the church, but to establish a friendly personal interest among our members." Each standing committee is doing its share. The Literary section plans the programmes, the Hospitality and Visiting committees are alert and prompt, and the Post Office Mission doing well. Fifty dollars has been sent to the Pacific School for the Ministry, the *Pacific Unitarian* subscribed for, two hundred dollars given to the trustees of the church and many other gifts reported. A much-needed charity which

originated in the Los Angeles branch has attracted attention, and although the National Alliance does not supervise or take part in any other than denominational work, we venture to print the following statement of a charity which is the outcome of Alliance teaching and dependent upon Alliance women.

"The Women's Alliance Maternity Cottage, founded five years ago by a few women of the Los Angeles Alliance, is now an accredited charity of the city, receiving $35 monthly from the city treasury. The Los Angeles Alliance contributes $10 per month toward its support. The regular expenses average $200 a month, supplied by donations and subscriptions from the Federated Clubs and individuals.

"The past year, 136 needy mothers have been cared for. The Cottage is a plain, comfortable place, where sympathetic, friendly care, is given to respectable wives, at this most helpless time of their lives. It is in no sense a rescue home, its founders claiming that some help is due mothers whose only crime is their poverty.

The best physicians give their services without cost to the Cottage. No students receive their training here, as this home is solely for the benefit of the patients. It is the express purpose of the workers for the Cottage to endeavor to assist the mothers so they may keep their babies—not give them for adoption. Some time, it is hoped that there will be a mother's pension fund for the care of live babies, as well as a pension for dead heroes. The president of the Cottage is Mrs. Wm. Baurhyte, Los Angeles; secretary, Mrs. H. M. Binford, Los Angeles."

Each month, the Editor feels keen regret that so little of the reports can be printed. The following will surely be read entire:

To the National Alliance the Pomona Branch sends greetings.

Our little band of women workers numbering about twenty have wrestled with the many problems which belong to Woman's work in the church and after much deliberation have decided to eliminate one of them,—money-making, as one of our aims — don't be frightened, dear sisters! We still continue to pay our dues, and no doubt will be ready with our mite when the time for quotas comes; but we have tried all the ways approved in times past,—church fairs, cooked food sales, dinners and banquets, rummage sales, etc., and as our clear-sighted and humorous President phrased it, "Mrs. A. baked a cake and Mrs. B. baked a pie, and Mrs. A. bought Mrs. B.'s pie and Mrs. B. bought Mrs. A.'s cake. We also worked for two years on rags (silk rags, mind you, but rags just the same), to make portieres, and we paid $11 to have three woven. We offered them for sale at $8 each. Mrs. A. bought one, and Mrs. B. bought one, and we have one left." Maybe some of our Eastern sisters might help us by buying our remaining stock, one handsome portierre, at $8.

This elimination leaves our main objects two, Social and Educational, and as a beginning we have laid particular emphasis on the first. We have organized our force, and each alternate meeting day is given to calling on newcomers and on the poor and sick. The results to be reported at the next meeting.

As is our custom, we furnished the annual dinner for the church in December. This is free for all members of the congregation and their families, and at the last meeting we fed at least one hundred, and the most pleasant feature was that the work was taken

and ably executed by new members, leaving those heretofore burdened free for enjoyment.

A recent pleasant feature in the educational line was the participation by our president with representatives of several other prominent local churches in a symposium on "Woman's Work in the Churches," at the Ebell Club. The following little synopsis of Mrs. Bichowsky's paper, published in the *Pomona Progress,* may be of interest to our Eastern friends:

"I do not believe that the women of the church ought to be burdened with the getting up of church suppers and fairs. We could each one deny ourselves some pleasure in order to give the money that is necessary to carry on our work, and each one should do her share.

"I believe there are things that women can do that will count for more than money, and that is, to visit the sick and the strangers and provide a pleasant social life in the church for our young people."

The New England Associate Alliance is raising a fund to place the name of Mrs. Kate Gannett Wells on the In Memoriam list of the National Alliance. Mrs. Wells was the first president of the New England Associate Alliance, and as vice-president of the National Alliance was deeply interested in the national work. She had many friends in branches all over the country to whom the opportunity is given of adding to this fund and making it a worthy memorial. Any contribution will be gladly received by the treasurer of the National Alliance.

The usual monthly meeting of the branches in Suffolk, Norfolk and Middlesex Counties, in Massachusetts, will be held at 25 Beacon St., on March 4th, 1912, at 11 o'clock. Members from all other branches are cordially invited to attend.

Some changed addresses must be given. The Vice-President of the Rocky Mountain section has become Mrs. I. D. G. Cassidy, 602 Galisteo St., Santa Fe, New Mexico. The president at Cape Rozier, Maine, is Mrs. Charles R. Crockett. The secretary of the Schenectady, N. Y., branch is Mrs. L. M. Wilson, 7 Avon Road. The president at Revere, Mass., is Mrs. Endora M. Burnham, 221 Broadway, and the meetings have been changed to the first and third Friday. At Jersey City, N. J., the president is Miss C. L. Rosseau, 36A Gardner Ave. At Kansas City, Mo., the secretary is Miss Frances E. Lahmer, 1214A East 34th St. At Westford, Mass., the secretary is Miss A. Mabel Drew.

Appeals stand thus:—

Eugene, Ore.	$341.00
Duluth, Minn.	117.00
Victoria, B. C.	219.00
Winnipeg, Man. (All Souls')	249.00
Montague, Mass.	174.00
Urbana, Ill.	109.00
Warwick, Mass.	88.00

The next meeting of the Executive Board will be held on March 8th.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

Practical Teaching

A great part of our work in the Sunday school, as in all religious efforts, must be of a general and intangible nature. The manner in which a word is spoken may be of more importance than the word itself, and the attitude which the teacher holds towards religious things may have more effect than the actual teaching that is done. What we sometimes call "atmosphere" in the Sunday school may produce results more permanent in effect than those which follow our most carefully laid plans and most diligently pursued methods.

None the less it is true that methods are of importance, that positive instruction should be carefully given. Even this indefinable "atmosphere" may be the result in good part of the effort that is put forth to do definite work. We should have good teaching in our schools, not only because of the information that is conveyed, but because of the moral impression which thorough work of any kind always gives. Wherever, therefore, any person or school has brought about a definite method of instruction along any particular line, the knowledge of that method is of importance to others who wish to accomplish the same result. Teachers everywhere are asking how shall we teach this or that, and whoever can answer such a question brings distinct help to those who are carrying forward this work. A few illustrations of excellent method have come to our attention and we are glad to give them out for the benefit of those who may appreciate them.

Practical Teaching of Bible Geography

The Sunday school in Brockton, Mass., seems to be succeeding in a marked degree in teaching Bible geography. They are using Rev. J. T. Sunderland's "The Bible and the Bible Country" in all the grades between the kindergarten and the Bible Class. A large map of Palestine is placed before the school, upon which is pinned the picture of a horse as suggestive of journeying. The horse is moved from place to place upon the map as the imaginary journeys are taken, thus creating upon the minds of the children a sense of movement and reality. The hills and valleys over which it would be necessary to pass in making such journeys are described and stories are told from the desk about historical events that have taken place at the various points touched upon.

Every pupil is provided with a notebook, to which is attached a lead pencil. Questions are asked by the superintendent which the pupils write in their notebooks, leaving space for the writing of answers. These questions are simple but direct, and the answers given, many of which the writer has examined, were intelligent and in every case neatly written.

In the Sunday school at Louisville, Ky., classes of both boys and girls taking up Bible geography have been made much interested in their study by modeling maps in moulder's clay. A very simple and inexpensive outfit is provided for each pupil. Maps are made, first in outline, and afterwards filled in, in detail, as the lesson pro-

ceeds. In some schools the same end is reached, with even younger pupils, by using dissected maps which may be made by the older pupils of the school.

In many cases, Underwood & Underwood's Travel Pictures are used with a stereoscope, landscapes and present-day scenes in the Holy Land being thus brought vividly before the minds of the pupils. Stereopticons, showing scenes in Bible lands, are also of great use. In this connection, our readers may be reminded that the Sunday School Society has a large number of slides representing both Old Testament and New Testament history which are intended for the free use of our schools. They will be sent anywhere with no expense save for shipping charges and breakage. We have also a set of 100 of the Underwood & Underwood stereoscope pictures, together with a handbook, "Travel Through the Holy Land," and a stereoscope, which we will gladly send to any school wishing to use them for a short time, on the same terms on which we send the slides.

The use of such methods ought to redeem Bible geography from a dull academic study to one full of life and interest.

Practical Teaching of Social Service

One chief purpose we have in mind in Sunday school work is the training of our young people to be of genuine service in the world into which they have come. It is not enough to inform them of the needs, even though this be accompanied by effort to awaken sympathy in their hearts; they should be taught from the first how to take hold practically of the work of life and do something for the help of others. The school that has probably worked this matter out more fully than any other is the Disciples School in Boston. In that school children of four or five years are interested in and bring gifts for the Kindergarten for Blind Babies. Those of from five to seven do the same for Homes for Crippled Children. The next two years they are made directly contributory to home libraries, established by the Childrens' Aid Society, and again for two years are made interested in the Animal Rescue League. These interests are followed with two years' service each for the South End Industrial School, the Fraternity Chapels, the Elizabeth Peabody House, the Young Men's Christian Union, Homes for the Aged, and gifts for the Trade Schools for the Adult Blind. Thus at each age the pupils are shown that others of their own age, in whom, therefore, they can be made most directly interested, are in need of precisely what they can do and give. A detailed account of this work, together with other excellent matter upon the same subject, may be found in Bulletin No. 21 of the Social Service Series, published by the Department of Social and Public Service of the American Unitarian Association. A line to the Association at 25 Beacon St., asking for Bulletin 21, will bring it, without cost, and in any quantity desired, as these booklets are published for free distribution.

It is earnestly to be hoped that with all our teaching in the school we teach our children thus to love and serve one another.

Practical Teaching of Loyalty

The Sunday school at Charlestown, N. H., proposes that the young people who come under its influence shall be taught loyalty in the most direct and practical way possible. On the first

Sunday in each month they join in a service in which they acknowledge their indebtedness to their school and church, recognize these as gifts from self-sacrificing men and women in the distant past, and pledge themselves to loyalty to the traditions and ideals they have thus inherited.

Rev. Samuel L. Elberfeld, the pastor, in sending a copy of the service, gives Miss Helen Hubbard of Charlestown full credit for its authorship, and adds: "We sing Chadwick's hymn, 'Our Fathers' Faith,' and read the service. Then the children and teachers march forward and drop their specially gathered pennies into a glass vase. These pennies go to buy something for the church that has been agreed upon by the entire Sunday school. They have bought the best adjustable electric lamp for the pulpit that they could buy and have thereby increased the effectiveness of the preaching. This giving to the church is one of the ties that bind the school to the church."

The idea thus worked out seems to be worthy of wide imitation and the month of March is a good time to inaugurate such a movement. The best patriotism begins in loyalty to one's own school, church, home and town, and grows by what it leads us to do for the benefit of these. Then, too, where the young people help the church and the church is actively present in the school, the supposed "chasm" between the two does not exist. We are indebted to Charlestown for a valuable suggestion.

The service is as follows:

A Service of Loyalty

"This church was the first church established in Charlestown. It was founded over 150 years ago, by the men and women of the, then little, village, who had high ideals and felt the need of spiritual growth.

"Ever since then men and women have worked for it, the men and women who have cared for the higher things of life, and stood for what was best in the community.

"Parents who have earnestly desired to give to their children a knowledge of what a true, honest life means have sent them to its Sunday school. And so the church and Sunday school have lived, have always been an influence for good in the village, and have come down to us.

Ques. Whose church and Sunday school are they now?

Ans. They are my church and Sunday school.

Ques. Who is responsible for their influence in the community?

Ans. I am.

Ques. Who must hold them to the high ideals that the men and women and children before us gave to them?

Ans. I must.

Ques. How can you do these things?

Ans. By living the best that I know, every minute. By never doing anything that I, or anybody else, need ever feel ashamed of.

Ques. For what particular branch of the church are you especially responsible?

Ans. The Sunday school.

Ques. Do you want to make it a successful, active, vigorous Sunday school?

Ans. I do.

Ques. How can you make it such a Sunday school?

Ans. By coming regularly every Sunday.

By being in my place punctually, always here before the service begins.

By giving all my enthusiasm and interest to the service and lessons.

By giving what pennies I can toward its support.

By doing all these things, I can make it a successful, active, vigorous Sunday school.

Ques. What is the effect upon the Sunday school if you fail in any of these things?

Ans. None of the work can be done as well. There is no interest in a course of lessons continually broken into by lack of regularity. The service cannot be conducted with reverence and seriousness if there are late comers.

There is lack of general interest and enthusiasm.

Ques. If such a condition exists, who is responsible for it?

Ans. Those who err in these respects. Understanding these things, I will try to do my part toward making this a Sunday school of which we shall all be proud.

Prayer

"Our Father, this is our Sunday school. We come here to learn of Thee, and of the ways in which Thou wouldst have us accept the duties and responsibilities of life. We are young now, but we are growing into manhood and womanhood. We are the ones upon whom the success and the life of this Sunday school, and the future of this church, depend. Help us to realize what this means, and to give ourselves with all earnestness and enthusiasm to the fulfilment of the ideals for which they stand. Help us to do this, knowing that we have not to work alone, but that Thou, too, wilt help us, if we earnestly desire it. We ask as children conscious of Thy Fatherhood. *Amen.*"

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Dudley Hayes Ferrell, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors' Monthly Meeting

The seventh regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon St., Boston, Mass., on Monday afternoon, Feb. 12, 1912, at 2.30 o'clock.

President Ferrell presided and there were present: Miss Burrage, Mr. Ives, Mr. McMurdie, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

The treasurer read his monthly report. Mr. McMurdie went on to make some explanation regarding the state of the finances; and he further stated that it had not yet seemed best to make an investment of any of the Life Membership Fund, authorized at the last Board meeting.

Voted: That the treasurer's report be accepted.

The secretary read a report for the month of January.

Voted: To accept this report.

Mr. McMurdie reported for the Finance Committee that the contributions from the unions are coming in slowly, only 22 having been heard from and the amount pledged is very small. All agreed that the unions should be reminded again. It was further reported that $325 of the amount pledged for the work of the college town churches in the Middle West had already been paid.

Voted: That the matter of writing the unions again be left to the Finance Committee.

Mr. McMurdie reported that the arrangements for the Wiers Summer Meetings, so far as the Y. P. R. U. was concerned, had been left to him.

Voted: That the president, secretary and Miss Simmons act as a committee to arrange for the Annual Meeting.

As there was no further business,

Voted: To adjourn.

GRACE R. TORR,
Secretary.

Greeting

The following letter was sent out to all our unions and societies a few weeks ago, and it is printed here in order that presidents and other officers who have had no opportunity of reading it elsewhere may note its contents:

Dear Friends:—

In behalf of your officers and directors, I send you a most cordial greeting, with the hope that this year may long be remembered by your Union because of its success in service.

The Directing Officers of the Y. P. R. U., acting under the instructions given at the annual meeting last May, have enlarged the promises previously given to the churches in the College and University towns of the Middle West, and this year have pledged to the work of Student Assistants the sum of $1,000. The appeal of the Finance Committee, with the pledge card, has already reached you, and if you have not acted upon the same, will you not do so immediately? This enterprise furnishes us young people with a golden opportunity to prove our worth in the larger efforts of our Unitarian fellowship. I trust that you

will heartily and fully co-operate in this service to other young people who have not had our heritage of a reasonable religion but who possess a longing and a latent appreciation as great as our own.

In this larger service, we would not have you forget the duty that confronts you in your own church. A church without young people is handicapped in the present and has but slight assurance of a bright future; and, in many ways, your organization can render a peculiarly significant service to your minister and his veteran workers. The effort may not seem of great value but it is one of telling worth; for no other society can present it with as much dauntless enthusiasm as yours.

May this year, then, be one of satisfaction for you in your own work, and one of happiness for us all as we work together to spread our gospel of goodwill and helpfulness.

Most sincerely yours,

DUDLEY HAYS FERRELL,
President of the Y. P. R. U.

South Worcester Federation

The annual meeting of the South Worcester Federation was held in the South Unitarian Memorial Church, Worcester, Mass., on Sunday, Jan. 21, 1912.

In the absence of the president, Mr. Vance W. Batchelder, the vice-president, presided at the 4.30 session, and a few words of welcome were given the visitors by Mrs. Leslie Schumway.

Brief reports were given by the various societies, and the following responded to the roll-call: Hopedale, 4; West Upton, 10; Westboro, 5; Grafton, 6; Worcester, 20.

The Nominating Committee, appointed at the fall meeting, recommended the following list of officers: President, Mr. Vance W. Batchelder, of West Upton; vice-president, Miss Florence M. Southworth, of Westboro; secretary-treasurer, Miss May A. Leland, of Worcester.

It was voted that the federation make Miss May A. Leland a Life Member of the Y. P. R. U., in recognition of her work for the federation and young people in general.

The speaker of the afternoon was Miss Jeanie Lea Southwick of Worcester, who took as her subject "In the Holy Land." She described the trip to Jaffa, the Dead Sea and Jericho. Descriptions of Palestine were made vivid by water color sketches handed around, which Miss Southwick had made herself in Palestine, showing the Jordan, Dead Sea, the Wilderness and Mount of Olives.

The enjoyment of the evening session was much increased by the church quartette and Miss Evelyn Silvester, who presided at the piano. The evening speaker was Rev. Dudley H. Ferrell, our national president, who inspired all by his enthusiasm. He made an urgent appeal to the young people to do their duty. He said: "Never forget that first you, as young people, owe a duty to your own church and your own minister, for there is no minister who can do his very best unless he has about him a certain number of consecrated, willing young people." He also urged each society to return home determined to raise part of the amount still due on the pledge to the Student Assistants' work.

The meeting adjourned at 7.30 o'clock.

MAY A. LELAND,
Secretary.

Summer Meetings

Already meetings for the vacation season are being thought out. We

have a committee planning for Young People's Day at the Wiers Summer Meetings, which day has been set for Friday, August 9.

It is some years since our organization has been invited to participate in these meetings, which are now being revived to good advantage. In years past we have held some very successful meetings on this spot; and it is hoped that our young people will all take hold and make our day one of the best of the week. It is also urged upon our young people, planning to be in the vicinity of the Wiers at this time, that they make an unusual endeavor to be present at our meetings, both forenoon and evening.

Then, too, Young People's Day at the Shoals Summer Meetings must not be forgotten; no fixed date has been announced as yet, but due notice of this will be published some time beforehand.

Let us attend both these meetings, if we can possibly arrange to do so.

Finance Committee

Less than twenty-five of the unions have responded to the appeal of the Finance Committee of Nov. 29, 1911. Is your union one of them?

A determined effort is being made to raise the $1,000, pledged by the delegates at the last annual meeting for student assistant work. Four hundred dollars of this has been forwarded from the general funds; the balance must be paid on or before April 1, 1912.

Here is a definite attempt being made to forward our work among the young people of the college towns, and it demands the united support of all the separate unions. If your union has not responded to this appeal, will you not give it your immediate attention, making an effort to have the contribution a large one and sending it to the treasurer at the earliest date possible?

THE FINANCE COMMITTEE.

Life Memberships

One new Life Member is reported since the last issue of WORD AND WORK. It is Miss May A. Leland of Worcester, Mass.—No. 199 on our list.

Miss Leland has been the faithful secretary of the South Worcester Federation for a period of years and the courtesy has been extended to her by this federation. This is a precedent that we are constantly urging upon our unions and federations. Two or three other federations make some worker a Life Member annually and such recognition is to be commended highly. We wish it might be followed up more closely.

Union-at-Large

You can help the Union-at-Large by sending the names and addresses of any young people from your home church away—at school or in business—to the Chairman, Miss Almira E. Simmons, 34 South Central Ave., Wollaston, Mass. Inquire of your minister if this has already been done, and if not, make yourself a committee of one to look after this.

Many a young person has wandered from the Unitarian fold because on going to another place his interest became centered in another church, simply for the reason that no Unitarian minister or layman kept in touch with him by calling upon him and making him feel welcome to the various church services. His presence was not known for the reason that no home minister or other friendly hand had written of his having left the home church and the home environment. Let us look about and see what we can

do to remedy such a state of affairs if it happens to exist in our own midst!

Nominating Committee

Just at this time of the year it may be interesting for our societies to be familiar with the names of the Nominating Committee, to whom advice and recommendations for officers and directors for the next year will presently need to be sent. *Chairman,* Mr. John H. Wilson, 37 Arlington St., Cambridge, Mass.; Rev. Edwin M. Slocombe, Worcester, Mass.; Mr. Frederic G. Melcher, Newton Centre, Mass.; Miss Eula M. Faxon, Brockton, Mass.; and Miss Elsa Waldie, Germantown, Pa.

Notes from the Field

Berkeley, Cal.: "You can surely count on us for our annual pledge, and we will probably send more the first of the year when the state of our finances will be known more definitely."

Lawrence, Kan.: "We have the most definite organization we have ever had among the students, and we hope it will work well."

New Orleans, La.: A new organization, called the Y. P. R. U. of the First Unitarian Church of New Orleans, La., has been reported, and it will probably join the national society as soon as it is thoroughly organized. Some few others are in process of formation; they will be heartily welcomed to our midst and properly reported.

West Bridgewater, Mass.: "The union seems to be more alive than ever. The interest was such that meetings are held every Sunday evening in the vestry with good attendance, the young people leading each week. A subject is chosen by the leader and often many others have a line or two on the topic. The union has held two socials, both being very successful, and plans are being made for a social on Feb. 29.

'A penny collection is taken and has helped to increase the funds. We visited the Bridgewater Union one Sunday evening recently."

Cincinnati, Ohio (German St. John's Church): "We are isolated here, we hear nothing of what is going on or being done, excepting the matter of student assistants in college towns, to which undertaking we have contributed. The membership has been increasing; we have nearly one hundred on our list, and the attendance at the meetings has been very satisfactory. Besides our study, we have taken up some social work which we expect to do under the direction of the Associated Charities of this city; and the enthusiastic manner in which the young people have taken hold has been more than pleasing to me, but they feel their isolation. All the evangelical churches have united to prepare for the 'World in Cincinnati' Exposition, to be held here in March—we are out."

Madison, Wis.: "My student helper this year is a very efficient young man —besides what he does for me he works at a boarding house, does typewriting, etc. We have just organized a Unitarian Club in the University."

Unitarian Temperance Society

Rev. Joseph H. Crooker, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)
Richard C. Humphreys, *Vice President* Rev. A. D. K. Shurtleff, *Secretary*
Charles H. Stearns, *Treasurer*, Brookline, Mass.

Report and Appeal

The work of the Society has, in the main, been along the lines followed in recent years.

I. The distribution of free tracts. This work has not been pushed as much as formerly. But all calls for them have been met, and many such calls have come.

II. The president and members of the executive board have responded as far as possible to invitations to give addresses on the subject of Temperance. It is an encouraging fact that the Alliances are more and more asking for such speakers. It is hoped that more will be done in this direction in the future.

III. The special feature of our work for the year has been the free distribution (accompanied by five cents in stamps to cover expense of mailing) of a special edition of that most admirable little book (134 pp.), "On the Firing Line in the Battle for Sobriety," by Rev. Dr. Jenkin Lloyd Jones. Some seven hundred copies have so far been called for.

IV. The work of publicity carried on by the president has been extended during the year. Besides maintaining a monthly temperance department in three periodicals, — the *Christian Register*, the *National Advocate* (New York City), and the *Unitarian Word and Work*,—he has contributed many articles to religious and secular papers, in this way placing temperance facts and arguments before many hundreds of thousands of persons. Several of these articles have been extensively reprinted at home and abroad. This work could be greatly extended if he could give more time to it, as may be arranged in the future.

Financial Needs

The record of work just given indicates the pressing need for more money, if the Society is to accomplish what it is evidently called upon to do. *If our contributions could be doubled, the effectiveness of our work could be more than quadrupled* by seizing upon the opportunities which now present themselves to the president.

(1) We need a large increase of annual members, paying $1 a year.

(2) We need many life members, paying the sum of $25, or $5 a year for five years.

(3) We need contributions from Alliances.

(4) We need contributions of larger sums from individuals and churches.

We confidently appeal to the generosity of Unitarians everywhere to help us carry forward a sane and effective educational campaign for temperance, which can be made as large as the funds placed in our hands will permit. It should be noted that our Society asks for the co-operation of all those who feel the importance of the subject of Temperance, whatever their opinion may be touching the best methods of work.

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